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that if the younger sister marries before the elder one, the elder must dance in the hog's trough. The practice was actually kept up in Shropshire. Perhaps the dancing in a copper kettle mentioned by Mr. Higginson (vol. i. p. 235), and which occurred in some Western State, was a more elegant form of the same practice.

CHEROKEE AND IROQUOIS PARALLELS. — In the third number of the Journal I find several interesting points of correspondence between the Cherokees and the more northern Iroquois and Hurons. The agreement is all the more remarkable from the fact that it is only recently that the Cherokees have been proven to be of the same stock as the other tribes named, from whom they are separated by a distance of about eight hundred miles. In the Huron account of the creation, as given by Mr. Hale, corn, beans, and pumpkins are said to have sprung from the body of the first woman, whose death resulted from the birth of one of her twin sons. This is almost identical with the incident in the Cherokee story of "Kanatî and Selu," published by the writer in the second number of the Journal.¹ In this story two brothers, one of whom is especially active and malignant, kill their mother, cut off her head, and drag the lifeless body over the ground, and corn springs up wherever her blood drops upon the earth. One of the brothers in the Huron story is Tawiskarong, "meaning flinty, or flint-like." This name would be at once understood by a Cherokee, and its mention would probably provoke a smile at the recollection of one of their most popular myths. Tawiskalû (or Tawiskarû in the lower dialect) is one of the mythologic heroes of the Cherokees, but is finally worsted by the rabbit and *blown to pieces*, which accounts for the fact that fragments of flint are still found scattered about everywhere. Tawiskalû is invoked by the Cherokee shamans in many of their secret formulas.

In Smith's paper on Iroquois witchcraft he mentions the fact that the tobacco used on ceremonial occasions "is not the ordinary tobacco of commerce, but the original tobacco of the Iroquois, which they still cultivate for that purpose." On page 196 Beauchamp refers to the same fact, and identifies the plant as *Nicotiana rustica*, called by the Onondagas the "real tobacco." In most of the formulas against witches, and in many of their medical prescriptions, the Cherokee shamans use *tsâlû gâ'yû'nî*, or "old tobacco," which, from specimens furnished him, Professor Ward of the Smithsonian identifies as the same plant used by the Onondagas, as stated by Beauchamp. The adjectives were probably added to the name after the Indians had become acquainted with the tobacco introduced by the whites. There can hardly be a doubt that this "old tobacco" gave the name to the Tobacco Nation of Georgian Bay.

It is further stated by Beauchamp that the Onondagas call violets "Dakeah noowidus, *two heads entangled*, as in the way so often seen where the heads are interlocked and pulled apart by the stems." The Cherokees have seized upon exactly the same characteristic, call violets, *dindaskwâ-testki*, which means "they pull each other's heads off." — *James Mooney*.